The American Friend

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Annual Educational Number

New Day in Education

RUFUS M. JONES

Some Permanent Values of the Liberal College

ROBERT L. KELLY

What Education Does for Quakerism

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OUR EDUCATIONAL NUMBER

It seems entirely fitting that our special issue devoted to Friends' Education should appear on the eve of the Commencement season. This is a strategic time in which to set before Friends the work and claims of their educational institutions.

A word concerning our contributors to this number. Rufus M. Jones, Seer of Haverford and Quaker Prophet at Large, and Robert L. Kelly, Permanent Secretary of the Association of American Colleges and "General Counselor to American College Education," delivered addresses at the installation of William C. Dennis as President of Earlham College on May 14th. The substance of these addresses are presented as leading articles on following pages. Raymond Binford, President of Guilford College, is Chairman of the Board of Education of the Five Years Meeting. Henry T. Hodgkin is Director of Pendle Hill, the new Graduate School.

For obvious reasons, we had to eliminate from this number practically all the usual features of the paper.

THE EDITOR.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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The New Day in Education

BY RUFUS M. JONES

WHEN I face the serious task of expressing my attitude toward the general educational achievements of our time in America I find myself bound to begin my discussion with a critical attitude of mind. I am of course not unmindful of the splendid accumulation of assets on the affirmative side of the account. The expansion of grounds and buildings devoted to education, the immense increase of endowments, the extraordinary gain in equipment, the marked improvement in technique of teaching, are all secure assets, whatever liabilities may be found on the other side of the ledger. The steady march of the scientific conquest of the forces of nature is another fact of major importance. Two of the greatest items in the recent conquests of science are very fresh in our minds. Once more the "watcher of the skies" has seen "a new planet swim into his ken"—this time so far off and so dim that its light would need to be multiplied many thousand times before it could be seen by anybody. But in spite of all the difficulties of distance and dimness, science first anticipated a remote world like this out beyond Neptune and then found its tiny speck of light. And almost simultaneously with this achievement the giant mind of Einstein has demonstrated the fact that it is possible to deal with gravitation and electrical energy by means of the same identical set of formulae.

But notwithstanding all the assets and the triumphs that can be counted up in the educational field there are unmistakable evidences that our successes are counterbalanced by some staggering failures, and the failures, be it noted, are in just those particular aspects that are most vital for the realization of complete personal lives and for the creation of a cultural civilization on a sound spiritual basis.

SPIRITUAL VALUES FORGOTTEN

We have been so busy making physical discoveries, recording facts, inventing machinery and making conquest of nature's forces for our practical ends that we have forgotten that the most important function of education is the discovery of the potential aptitudes in the lives of boys and girls, the training and control of instincts and emotions, the formation of ideals and loyalties, the shaping of the trend of character and the infusion of life with magnanimous aims and purposes. In short, schools and colleges ought to be centers for the big business of life-planning and life-building as well as places for the accumulation and discovery of facts. One of these undertakings has been carried forward to successful achievement; the other has been only indifferently attempted.

In a remarkable address which he delivered recently at the University of California, Owen Young pointed out that the trouble with all the schemes to rehabilitate Europe since the war has been that the manipulators of them have been busy with abstract economics and politics, with leagues and conventions, with delimiting nationalities and finding ways and means of providing for *security*, while all the time the actual human faces, the palpitating human lives, that make up the population of these countries, are pretty well forgotten. Behind all these abstract schemes that are pushed back and forth like pawns on a chess-board, are myriads of human persons, many of them young and expectant, whose lives never come in for consideration in all these conferences for the settlement of economic and political policy and for guaranteeing security. Owen Young does well to remind us of the vital fact of human faces wistfully asking to be considered as an essential part of the problem.

Too often the human faces have in the same way been overlooked in our educational schemes. Education has involved absorbing financial undertakings. The economic factor has swollen to an enormous size. Institutions have grown almost magically beyond all the dreams of their founders, and the persons entrusted with the management of them have found themselves forced to give a vast amount of their time and energy to the framework and the setting of the educational task. They have had little opportunity to ask what was happening to the human faces peering out there behind the framework and the setting.

Every time the expert impartially studies the output of the expanded schools and colleges which we have been laboriously building in America he gives us solemn warning that all is not well with us, that our education too often does not actually educate, that in our maze of pedagogical systems and schemes we are too oblivious of the concrete human faces and the potential lives with which we ought to be concerned.

PRESENT DAY IDOLS IN EDUCATION

We are still dominated by what Francis Bacon in the early Seventeenth Century called "idols." One of these present-day "idols" is the assumption that a method of teaching that fits *one* mind must consequently fit all minds, and so we forthwith proceed to "wholesale" our supplies of truth to all who come, instead of studying individual aptitudes and adapting our method and our technique to fit the special needs of the particular case.

Another one of our "idols" is the fetish we make of educating for "credits" instead of educating for ends and values of life. We are busy asking what will get a person on from one grade in the educational factory to another as though he were a Ford car, instead of asking what will make a person richer in culture, wiser in thought, sounder in judgment and broader and deeper in character. A disillusioned college president tells us that "students are considered as so many logs of pulpwood to be turned into a certain number of paper degrees at the end of the Senior year." Sooner or later we must smash that old bastile of examinations and grades and find new and freer ways of discovering and estimating intellectual progress. That will be the beginning of a new day. It may be said emphatically that education which focuses on passing off examinations is not in any true sense real education.

Another of our "idols" is our fancy for a vast variety of casual lines and fields of scrappy information instead of the mastery of some continuous, unified, coherent and cumulative plan of work that brings a growing interest to the student and the steady development of his mental powers. A few subjects

pursued with diligence and accurately mastered give a far better basic education for life than does a multitude of half-digested fields of study. Time spent in getting a thin smattering of one or two foreign languages, not sufficiently mastered to be of any practical use, is time wasted.

The most ominous of all the educational "idols" is our excessive emphasis on the mere accumulation of information and our failure to stress the importance of *formation* of personality, the cultivation of imaginative power and the appreciation of those things by which men truly live. Professor Whitehead, with his usual insight, says that "a merely well-informed man is the most useless bore on God's earth." These are some of the "idols" that must be smashed before there can be again, as in Bacon's time, a new "advancement of learning."

"PROGRESSIVE EDUCATION" IN SIGHT

Fortunately the dawn is breaking and the new day is at hand. It has already begun in many places, especially in the lower grades of education. What is now called "progressive education" has passed beyond the experimental stage and is proving to be the inauguration of a new epoch for the child. Nearly every hope I have expressed as achievements of the new day has been already realized in some degree in some of these "progressive schools."

The culture of imagination, which I should consider the highest mark of successful education, has been carried to a very high level in more than one school. Hugh Mearns in his interesting book, "Creative Youth," has shown how a school can set free the creative spirit and in his reports of actual work he has supplied us with a new basis of faith and hope for an era of creative education. Everybody who teaches knows that the arousal of interest and expectancy is the essential task that confronts the teacher. The "project method" has proved to be an immense stimulus in this direction. It introduces creative ingenuity, it gives scope for muscular activity and skill, it develops originality and leadership, it appeals to the dramatic instinct, it arouses international interests and sympathies and it gives every member of a class something personal to do. The springs of curiosity and discovery are brought into play and education is linked up as it ought to be with actual living. One of the most important laws of character formation is the law that control of instincts and emotions is best secured by the organization of systems of interest, or systems of sentiment and loyalty, under the guidance of ideal aims. The best "progressive schools" have been strikingly successful in that constructive task of education.

I am convinced that there ought to be a good deal of experimental work done on the deepening and expansive effects of silent meditation for children and for the discovery of ways to feed and fertilize the deep sub-soil of the child's mind out of which his ideas and his volitions emerge. When any one discovers how to stir the deeps within, to free the child from complexes, and to bring this deep-lying life of the individual into closer relationship with the essential Life of the universe, great moral energies are liberated.

It should be said that the children in schools which are efficiently using these progressive and creative methods, test in mental scope and power all the way from six months to two years ahead of the average in other schools. Discipline has ceased to be a major problem, for teachers and parents in many cases have found their children almost recreated by their newly awakened interests and expectations.

What we need to do next is to adapt and carry these successful new principles of education up into the work of the college. Good beginnings have already been made in some institutions. Way must be opened for an increased degree of individual initiative for search and discovery under expert guidance in place of the general lecture method. To a large extent the trained tutor must supplant, or in any case supplement the lecturer, and that will sooner or later end the great factory system of education in favor of a small, compact college of hand picked, wisely guided students, every one working under expert direction. Each student's work must become more correlated and concentrated and he will be tested on it to discover his insight and mastery rather than his capacity to pass off a given course.

The present system of high-powered, competitive mass athletics with its commercialism and its close kinship to professionalism, must give way to real sport of many types, with the opportunity for every student to play some game himself instead of being lined up to produce mass enthusiasm for the inspiration of a few highly trained players in an arena.

NEW INSIGHT OUR GREAT NEED

There can be no question, I think, that our youth today have suffered an immense loss in their education in that they have not been held more seriously to the task of carrying their intellectual problems through to *ultimate issues*. That has not been considered to be the concern of science. Science has quite properly confined its operations to a less ambitious mission. It never pretends to go beyond the domain of things and events that occur in time and space. It declines to deal with mind or spirit as an actual factor in the processes of the world. It refuses to raise ultimate questions of origin and destiny. It cannot, therefore, make the universe a completely intelligible affair. The world that science deals with hangs loose in space without any rational ground or foundation. It tends to become a meaningless clank of spinning atoms. Life, too, seems to have come from nowhere and to be going nowhere. And this confusion of thought is playing havoc with our generation. We are no nearer any rational solution when we go back of the little old-fashioned golf-ball-like atoms to the genuine ones, as we now believe, composed of electrons and protons. We are no nearer a meaning when we define in terms of knots or kinks of energy instead of the old solid particles. The discovery of a new planet or planets out beyond the orbit of Neptune throws no light on the *significance* of the solar system. We need to find a principle of intelligibility and insight rather than more new facts in behind old facts. Here lies the central weakness and the main confusion of our present educational methods. This emphasis has swung the center of gravity very strongly over to the material side and the mental and spiritual factors of life have been missed to far too great an extent in the culture of our time. That is one of the deepest tragedies in the life and thought of today.

The tide has already turned, the new and deeper currents of thought are in evidence. The wiser leaders are conscious that the whole business of life suffers and goes awry as soon as the meaning and significance and high destiny of life fade away. That means that the scientific method of approach in all college work must be supplemented and balanced by a discipline of philosophy, by the study of the fundamental nature of mind and by a consideration of the central values of life, as they have been revealed in the spiritual history of the race.

THE CALL TO THE CHURCH COLLEGE

Here lies peculiarly the place and function of the denominational college. It has no right to drop to a material basis of education and to stop with things in space and time as its terminus. It is bound by honor and obligation to its founders as well as its students to lift life up to its nobler meaning and to interpret it in the light of the expanding revelation of truth and beauty and goodness—these intrinsic values by which men live and without which life drops to a mere survival and a one dimensional existence.

Science has given us a new perspective in its prediction that man has a prospect of a thousand million more years to go here on the earth. That opens up quite a vista of hope, no doubt, but it does not guarantee *progress* unless we ourselves take the steps that will achieve progress. And the most important single step is a progressive and creative educational system for the children and youth God has given us.

Permanent Values of the Liberal College

By Robert Lincoln Kelly

THE liberal college that neglects scholarship is lost. Intellectual torpor is the forerunner of educational bankruptcy. The most brilliant and fruitful eras of any college are those in which it has enlisted the greatest number of faculty men and women of sound learning and winsome personality. Such teachers draw and stimulate able students.

But a word of warning is necessary. A college which places much emphasis on the humanities may forward social movements but it is in constant peril of intellectual deterioration. The social values of education may be over-emphasized in their relation to other values. Chesterton has remarked that our age is more humanist than intelligent. How often has the bigotry of reform thwarted an intellectual renaissance! The liberal colleges of America in increasing numbers are becoming stirring centers of fearless and constructive thinking.

Such reflections must stimulate to the fuller and more stubborn use of their minds, the members of all colleges which aspire to identify themselves with the great oncoming achievements of the intelligent human will. Multitudes of scholars are testifying that they found themselves in informal talks that followed dinner in the homes of professors. Editorial recognition has been given to this method by the *New York Times:* "It is undoubtedly true that there is a new spirit stirring in these centers of youth, a spirit which demands again the personal interest and guidance characteristic of the earlier days when teacher and student were in closer human relation, and when numbers had not come to displace the intimacies of instruction."

Any college that has such an inheritance of fine tradition, if wise, will be exigent in protecting it. If a college, striking down into its own soil, finds no richness, no potentiality, then let it build anew on a fresh foundation. Happy are those whose foundations are already securely laid.

THE FORWARD LOOK

Of course no live college will rest on its traditions. Often the most priceless traditions of our liberal colleges have, until recently, been unanalyzed and followed blindly if followed at all. Some colleges have become stagnant and all colleges have suffered as a result. Others are very much awake and the effect is stimulating. An increasing number of our colleges are intensely and exuberatingly alive. Each individual college today must justify its existence. Each must develop its own personality. It is certainly true that not all permanent values inhere in the country colleges, or those that are coeducational or residential. The obligation recognized by many colleges is to its own city or local community. In some, statesmen and diplomats are developed. This paper deals with some values, not all values.

Furthermore, it is well, frankly, to recall that these are the days of sophistication and disillusionment. As a people we are becoming urbanized, mathematicized, mechanicized. These are the days of companionate marriage, of humanism, behaviorism, the skyscraper, speed, and in general we are confused by the deafening sounds and brilliant lights. The function of

(Continued on page 455)

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The Curriculum:

Whittier College offers in its course of study the subjects (including art and music) generally given by a four-year college of liberal arts. Credentials to teach in the elementary schools in this and all other states are given with the degree of A.B., provided the required educational courses are carried. Credentials to teach physical education and music in the high schools of California are also granted. The college is on the approval list of the Association of American Universities, which makes its credits acceptable by the leading colleges and universities of the country.

Idealism:

A college cannot be great without aesthetic and spiritual motives. These inhere in the historical background of Whittier College by reason of the high standards and devoted purposes of its founders, of the philosophy and idealism of John Greenleaf Whittier, in whose honor the college was named. Such idealism serves to stimulate high attainments in the field of scholarship and citizenship.

A catalogue will be sent and all questions answered if letters of inquiry are directed to the Registrar

(Continued from page 453)

the country is to furnish hard surfaces for the continuously swiftly moving rivers of steel and rubber. Why be so old fashioned and so slow?

But these are also the days of the high-power human engineer who demands simplified practice. He has discovered that within all human endeavor, however complex, there are a few definite and common functional operations, whether in the city or the country, among the rich or the poor, the high or the low. We must have gentlemanliness and sportsmanship if we are to be crowded together. We must preserve open spaces as the complement to subways, if for no other reason. We must have domestic loyalty and virtue. We must preserve and develop literature, science, the fine arts, an educated democracy as well as an intellectual elite. We must have a religion that is free from hypocrisy and intolerance. These are some of the conditions—not all of them, of course—of human unity which is a huge and overwhelming goal as yet unachieved, but, some men dream, achievable. Twenty-three American colleges have already, through a series of conferences, made an effort to face a phase of this audacious dream.

OUR ENGINEERS GIVE SPECIFICATIONS

Now, since the symptoms are so complicated and contradictory, shall we call in some of the engineers and listen to their specifications? A small group of men representing various areas of American education dined recently with Sir Michael Sadler, Master of University College, Oxford, as guests of the Carnegie Corporation. No living educator, perhaps, has had the opportunity and the insight as has he, to observe and interpret educational theories at work throughout the world. When Sir Michael opes his mouth, let no minor educational prophet bark. Sir Michael was intrigued to ope his mouth: "What is the most important thing you are now considering at Oxford?" Instantly came the reply—"The problem of housing." He meant, in the city and in London as well as at the University. "What changes has Oxford made since the World War?" More cautiously, "Oh, Oxford has not made many changes since the World War. You would not wish Oxford to change much, would you? The ideal of Oxford has always been and still is that of the country gentleman's home."

Why, indeed, should Oxford change much, whose educational theories have been tested for 800 years and found good—whose sons constitute the most distinguished group of Christian commonwealth builders known to history? There are other types of English university. Let Oxford run true to form.

When John Dewey, America's most influential and stimulating educational prophet, organized at Chicago his first elementary school to test out his theories, he strove to preserve the unity of education and life as exemplified in a well ordered home. He would capitalize the versatility of the domestic circle. His ideas, in part or in whole, sometimes extended to important areas of experience which he ignored, have been approved by thousands of American educators and are in operation in tens of thousands of American schools. John Dewey did not call it all the abundant life. Another, greater than he, so called it.

A PROBLEM OF SYNTHESIS

At this moment the vital problem which is being considered at Harvard, at Chicago, at Yale, at Northwestern, is the problem of personnel; how to integrate and coordinate the now forcibly severed parts of educational subject matter into a unity which shall envisage the whole of and shall foster a unified person, a unified society; how, specifically, to spend many millions of dollars, already in hand, in effective student housing, in academic home building; how to maintain the

residential and other advantages of the smaller institution without sacrificing those of the larger. The watchword of the American liberal college is no longer analysis; it is synthesis, such synthesis as is achieved simply in a well ordered home.

Thus England, thus America—what about France? If there is a university where everything else is subordinated to the pursuit of scholarship, that university is Paris. Paris is a university of the intellectuals, by the intellectuals, for the intellectuals. And yet the humanizing processes are at work even in Paris, and the *Cite Universitaire*—a group of modern, comfortable dormitories, a la Americana—has sprung up where the walls of the city once were. The proverbial isolation and loneliness of the French university student are beginning to yield to an effort to domesticate and tame the intellect without in any sense dulling its keen edge.

Even Henry Ford, now also among the educational prophets, seeking, as he declares, no advice from the wisdom of experience, and with enough millions to have his own way, if money can buy the way, has first of all established his New England country home with a program unified rather by science and its machinery than by letters and its dreams, yet intended to preserve the homely human virtues and recreations, including, of course, the means of making a living. In this connection, Sir Michael's enumeration of the five chief goods of life may be named. They are: a liberal education, health of body and mind, freedom from pecuniary anxiety, assured religious convictions, a happy marriage.

The American liberal college, after nearly 300 years of experience, thinks it has discovered some of the golden threads that run through all wholesome, cooperative endeavor. Whatsoever things are true, in science and philosophy and religion, it would think on those things; whatsoever things are good in human relationship, in things domestic, ethical, civic, social, without discriminatons as to sex or race or nation or time or place of habitation, it would think on these things; whatsoever things are beautiful in God's creation and in human character—the joint product of God and man—and whatsoever things have been made beautiful by the rare gift of man's artistic touch, it would also think on these things. Few colleges have discovered all these golden threads that make up the warp and woof of human life, that bring human contentment. Most of them have failed even yet to learn that the temptations of beauty do not menace character building more than the perils of ugliness.

A NEW GOLDEN AGE

About these golden threads there is now in process of forming, if only we have eyes to see, a new golden age which should eclipse all those that are glorified by history, because built on firmer foundations. The liberal arts colleges must be the chief instruments in this transformation of human thinking and human social relationships. Never did groups of men and women have so challenging a task. This new golden age will be the outgrowth of an enlarged theory of knowledge which includes the testimony of the senses as science would have it do, and also the testimony of reason, of intuition, of mysticism, as metaphysics would have it do. In these days when electrons are heard hammering away at the walls of the atom, when radio has brought us all into earshot of all the rest, it will no longer suffice to dismiss Joan of Arc and George Fox as lunatics. Our newly recognized theory of knowledge brings us two types of witnesses to the voices in the air.

Thus science and metaphysics have entered into sacred wedlock. Our physicists of the first order are metaphysicians, our metaphysicians utilize the scientific method, our astronomers and theologians—who heretofore have been in mortal conflict—are vying with each other in attempting to comprehend the infinite, our students of nature have discovered the existence

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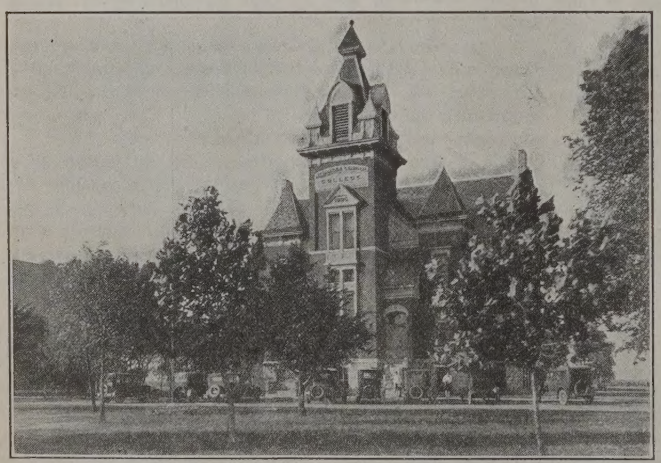

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of human nature, our students of human nature find in their own souls the evidence of God.

THE CHALLENGE TO THE LIBERAL COLLEGE

All this gives the liberal college renewed strength and courage to persevere in the colossal effort to build a new civilization on spiritual and intellectual foundations. The appeal of Daniel Webster, effective in its day, for liberty and union, may now be made on still higher ground for education and religion, now and forever, one and inseparable. To this end the individualist must strive cooperatively, the nationalist must develop the international mind, the man with the planetary mind, as the astronomers discover new planets and new systems of planets, must stretch his imagination to include the universe.

Or, if the new golden age, the outgrowth of a pragmatic idealism, must be described in more concrete terms, or even in terms of conflict rather than in terms of confidence, let us listen to Sir Philip Gibbs, who, in a recent essay put it in this way:

"In this survey I have left out other powers not to be ignored—spiritual and intellectual forces at work in the modern mind. The next ten years will be a long-drawn fight between the new liberties and the need of discipline; between moral anarchy and Christian ethics; between the old traditions of law and order and this new paganism which is invading modern thought; between some spiritual faith and absolute materialism; between the old values of life and intellectual bolshevism. I am no prophet concerning the outcome of that conflict upon which all other things ultimately depend. The next decade will be extremely interesting as a chapter of history in the great book of life."

This is the challenge to the liberal college on Christian foundations.

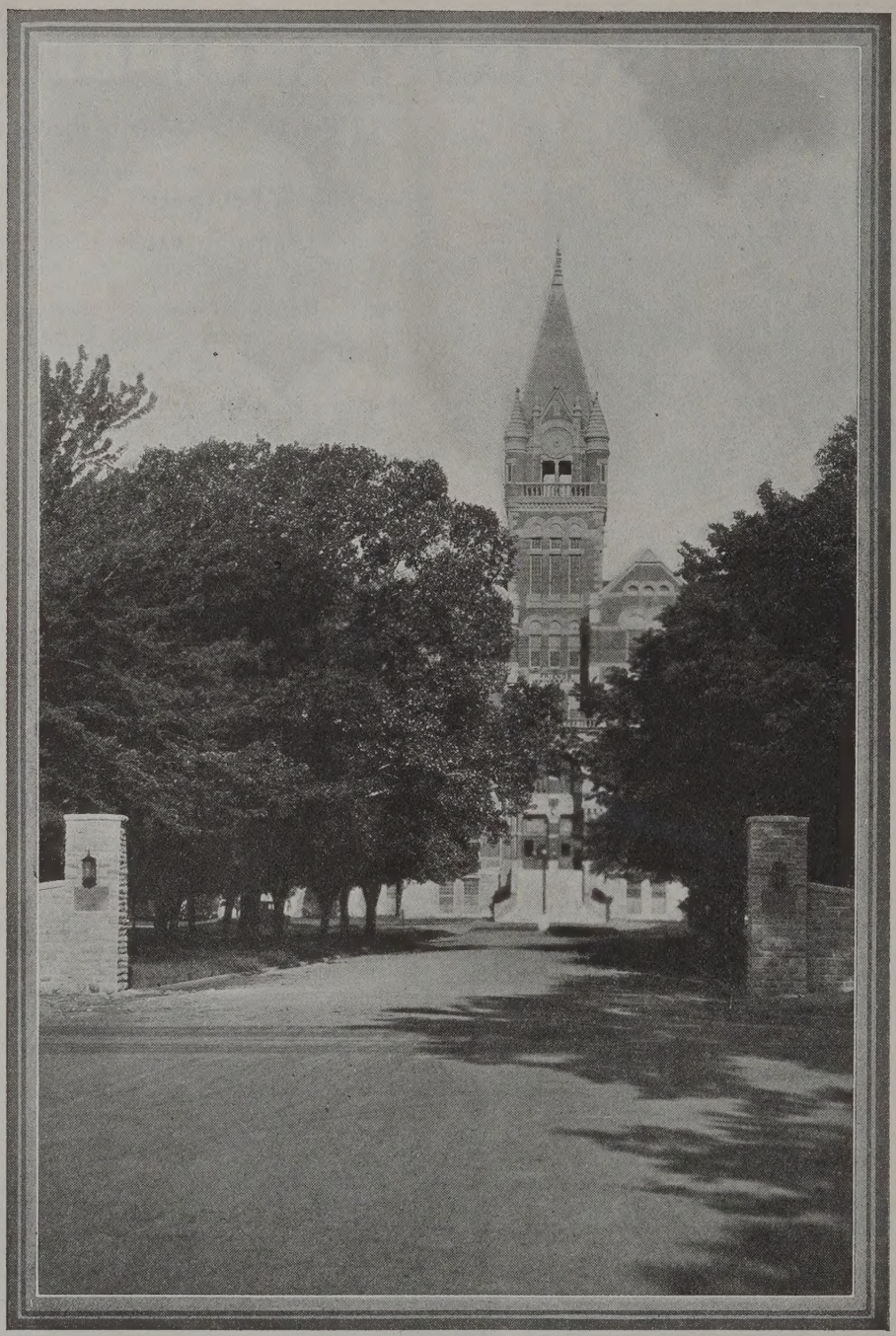
What Education Does for Quakerism

By Raymond Binford

ARE Quakers born or are they the product of education? Is everyone who is spiritually born fundamentally a Quaker? Are there children in the kingdom of God who are not in sympathy with the Quaker viewpoint? How do we get Quakers anyhow? Of course, we are not talking about that group of people who, by one circumstance or another, have happened to become members of the Society of Friends, but rather of those people who have acquired those spiritual convictions and have been baptized into that spiritual life that gave rise to the Quaker organization and have caused it to be perpetuated. May we not try to characterize these people?

There are type expressions running through the writings and utterances of George Fox. Anyone reading his journal for the second time or, any time when he can get his mind away from the action and dramatic effect of the story and observe the characteristic message of this great religious leader, will be impressed with the frequent recurrence of expressions that deal with the inwardness, the reality of religious experience and the universality of spiritual truth and light. Let us observe some of these expressions taken from his journal. I am introducing italics to emphasize certain words and phrases.

(Continued on page 459)



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(Continued from Page 457)

"I was moved to go after them and bid them mind God's teaching in *their inward parts*."

"I told them that all their preaching, baptism and sacrifices would never sanctify them, and bade them look unto *Christ within them*." "Is Christ *in you* the hope of Glory?"

"I directed them from the darkness to the light, to the Spirit of God in their *inward parts*."

He was inclined to give an inward application to various passages of the Scriptures. He said, "I asked them whether their mountain of sin was brought down and laid low *in them* and their rough and crooked ways made smooth and straight *in them*, for they looked upon the Scripture as meaning outward mountains and ways. But I told them they must find these things *in their own hearts*."

He insisted that no one has a right to interpret the Scriptures unless he has the same Spirit and presumably the same type of inspiration that the prophets and apostles had when they wrote the Scriptures. He said:

"To understand the Scriptures one must come into the same *power* and Spirit that the prophets and apostles were in." "I was to direct people *to the Spirit that gave forth the Scriptures*, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth." "I was in that spirit by which they" (the holy Scriptures) "were given forth."

REALITY OF EXPERIENCE ESSENTIAL

Fox could not endure empty professions. Experiences must be real. The approach to God must be direct. He said, "My life was burdened with their professions without possession." Fox also declared that there was a universality in the inwardness of experience. "*Every* man was enlightened by the divine Light of Christ and I saw it shine through all." "I was commanded to turn people to that *inward* Light, Spirit, and Grace, by which *all* might know their salvation and their way to God."

All of this emphasis on the importance of giving heed to the Spirit in our hearts is in direct line with the words of Jesus. When they asked him about the coming of the Kingdom, he said, "The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or, Lo there! for, behold, the Kingdom of God is *within you*."

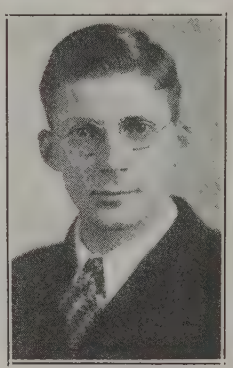
Unquestionably, the most outstanding emphasis of Fox was this call to look within thy heart; the insistence that preachers must have an experience of fellowship with God and the indwelling of the Spirit in which the Scriptures were imspired before they can interpret the Scripture aright. The necessity which the early Quakers felt for this searching of one's own heart, for the reality of one's own experience, for the accordance of a man's message with his own experience, made them discard all outward performances with the feeling that they were unreal and lead away from spiritual life rather than into it. How do we arrive at this inward spirituality, and what is to be done about it when we have arrived?

George Fox arrived at the realities only when he found that no man could do him any good. One cannot be a Quaker until he has discovered that he must go to God himself, without any priest or mediator. It is then that God arises within his own heart as a great compelling reality. Having come to this remarkable experience of the presence of God in one's innermost life the Quaker then has only to go out into the world and test the conditions of the world with his own inner experience and give to it his message.

It would seem from this analysis of the nature of Quakerism that education has nothing to do with it. Each man must go direct to God for his spiritual life and then must take the message of his own experience to the world. Education, however desirable from other points of view, has nothing to do with religious reality, but it is rather inclined to attract the

GERTRUDE DUDLEY

Second Place — Iowa State Oratorical Contest. Women's Division.
Fourth Place—National Pi Kappa Delta, Wichita, Kansas.



IVAN MILHOUS

First Place—Iowa State Oratorical Contest. Men's Division.
First Place—Interstate Contest, Lincoln, Nebraska.
Fourth Place—National Contest, Evanston, Illinois.

MILDRED THOMAS

First Place—Iowa State Extempo Contest.
Iowa's Representative — National Pi Kappa Delta Contest, Wichita, Kansas.

RUSSELL EMMONS

First Place—Iowa State Peace Contest.

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soul away from the center of its life. This, we are sure, is the way many Friends have felt about it.

Yet, in spite of all this, we are face to face with the paradox that Friends, more than any other religious group, have felt the need of universal education and have probably done more to secure it. Not only have they felt that they needed education, but also a peculiar type. Probably we realize that only by looking within do we find the eternal truth—"The poet, looking to the inner flow of things, speaks to the age out of eternity"—but we are also conscious of the fact that only by gathering from without shall we enrich the inward truth. However essential it is to look to our own lives for the reality of religious experience, that experience itself will not be a very valuable or significant one unless there has also been a great inflowing of truth from our environment. There must be a continual inter-action between the inner life and the outer life, otherwise the inner life becomes lonely, isolated, morbid and ineffective. Friends have come, therefore, to a great paradox of life. Within alone we find reality, yet that very reality vanishes when isolated from outer realities. We drive people into their own hearts only to draw them out again. We pour truth into a life that it may be thereby personified and given out again.

Experience has taught us that for our youth, at least, this inter-play between the individual and his surrounding world can best be brought about by our schools and colleges. Friends in the past have felt that they could produce better results and come nearer to making an honest Quaker if they separated their children from other children during this period of training. There was an intensity and an integrity peculiar to their schools. There was also a gravity and an absence of art or outer show. It was believed that education under these conditions produced a desirable effect on character. It would be very hard to measure or to describe exactly the quality of the product of these early Quaker schools, but there has certainly developed a consciousness of the existence of a special quality.

INFLUENCE OF CHANGING TIMES

Whatever may have been the recognized result of these schools, they have not been able to resist the influence of changing times. Most of them have changed so that they bear little resemblance to the earlier Quaker schools or they have disappeared altogether. I can not take space here to present evidences of these changes, but any one who will take time to study the changes in the administration and the rules and the curriculum of any one of our older schools or colleges will

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the Women's Division,
o and second in Oratory.
chieved in State Peace

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readily observe that the distinctively Quaker things are disappearing from them.

We are living in a generation that finds so much interest in things, things, things! There are so many things to see, so many places to go, and it's so easy to go. Really, all you have to do is to stand by the road and some one will pick you up and take you. We are so flooded with *things* and places with no inner virtue to correspond to them. Is it not pathetic to see these empty people without an idea of what it is all about, going like mad, consuming the world's stored-up energy just for another thrill? Can a Quaker be produced in such an age —a man who considers the inner virtue more important than all the world beside?

I would not have us return to the days of isolation in the training of our children, but I do believe that there needs to be a new awakening to the virtue of the Quaker way of life in our schools and colleges. When I say this I do not intend to imply that our educational institutions are not making a great contribution to the life of the Society. Any list of the leaders of our yearly meetings or the Five Years Meeting or of the men and women who meet national or international crises will bear testimony to the efficiency of our schools and colleges.

Nevertheless, it seems there should be a new realization of the oneness of religion and education; a new appreciation of light and grace of Jesus Christ in every one; a new consciousness of the indwelling Spirit of God, and that our educators should seek new methods for bringing these truths into the educational processes. May we not make some concrete suggestions, not as recommendations, but merely to give direction to our thought. Modern education lays emphasis on methods to draw the student out; to help him to express himself; to help his life to unfold rather than to spend our time in pouring information into him and drilling him on things we tell him.

If the Quaker schools could devise methods for applying this idea to the spiritual qualities of life, would they not be making a valuable contribution to the religious side of education and at the same time be approaching the fundamental things in Quakerism? Suppose that in all our classes we should seek to discover the effect of the new knowledge on the life of the student, thereby testing the soundness and reliability of his own experience; suppose near the close of each course a period should be given to the consideration of the personal implications of the facts presented—would we not be entering a new realm of character building? I have found that students respond very eagerly to exercises of this kind. We might even establish certain periods during the college course

(Continued on page 470)

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Kennedy School of Missions, E. W. Capen, Ph.D., Dean
College of Missions (affiliate)

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WHY PENDLE HILL?

By Henry T. Hodgkin

Is there a place for a new piece of educational work in American Quakerism? This is a very natural question. It can only be answered by a consideration of what Pendle Hill sets out to do. If that proves to be sufficiently distinctive and if there is a clear need for such service the answer will surely be in the affirmative.

In the first place, then, Pendle Hill is to be a graduate school, carrying the educational process a step farther than it is being carried in most of the Quaker Colleges. At the same time the entrance requirement will not be so rigid as to exclude persons without a degree who, in other ways, are prepared to enter on equal terms into the study provided for graduate students. Courses given in the liberal arts colleges will not be duplicated at Pendle Hill, but will be taken for granted as a preparation for it.

Many institutions exist in which work of this grade can be undertaken. Pendle Hill will be distinctive in its fundamental conception that a first-hand experience of God is a realizable possibility for all and that it is essential to a fully-developed personality and to a true view of life. Each subject will be handled in relation to this underlying conviction while the study will be inspired by that eager search for truth which characterizes modern science. A religious view of life means not a static but an intensely dynamic one with an ever-enlarging view of truth and its implications for life.

In Pendle Hill the group will live together in a family life which it is hoped may be a strong feature of the school. Its ideals cannot be expressed in a large community. A warm fellowship of study, worship and social interchange is to be expected, and the deeper results of the experiment will doubtless grow out of such an association. There should be no barrier between student and teacher, all being joined in a reverent and earnest search for truth.

To a large extent the class work will partake of this same spirit. The primary purpose will not be to secure college credits or a given degree. It will rather be to follow out the chief interests of the group, using every available means in order to gain fresh insight and new light upon living human issues. While some students may require academic credits the work will, in the main, be determined by the need for a firmer grip on reality and a deeper understanding of the problems with which the student finds himself confronted in his life and work.

It is therefore to be hoped that Pendle Hill will add what might be called the finishing touch to the excellent work done in Quaker colleges, especially for those who aim to serve the Society of Friends or to engage in other forms of service in the social or religious field. It will not be sectarian in the sense of concentrating on Quakerism or providing an atmosphere uncongenial to any but Friends. But it will seek to interpret the best of Quakerism in such a way that Friend students may appreciate more deeply and interpret more clearly the central Quaker philosophy of life, and in such a way that those who are not Friends will gain some of the values of Quakerism for their own lives and for the group to which they belong.

It may be questioned how far the education done by Friends has really been shaped by their total view of life and how far it has had to adapt itself to methods and ideals which prevail in the world outside. Perhaps a small new experiment in this limited field may give an opportunity which larger and older institutions might well desire for trying out such a thorough expression of our ideals. In any case the question with which we began may be asked again in the light of the above definition of aim.

But it is not expected that Pendle Hill will confine itself to the work with a few students in one place. The school is committed to the idea of a summer

school which may from time to time be taken to another part of the country. It is hoped also that there will be an opportunity to assist the Quaker colleges by loaning occasionally a member of the staff. If the work done is of good quality it should lead to publication of results as occasion offers. The school itself should become a place where retreats on vital questions are held and where persons of many points of view can find a meeting place.

In course of time Pendle Hill may become a kind of focal point where thinking is done for the Society, where well-concerned Friends turn for light and inspiration whence go forth those who are on fire to carry into the life of today a message not less relevant and urgent than that which came out of the glowing heart of the first generation of Friends. There still remains a "great people to be gathered," "much land to be possessed." Can it be seriously maintained that the Society is meeting adequately the large opportunity or need of today in view of its peculiar history and experience which fit it to do so in a unique manner? If not, may it not be hoped that in the fields both of thought and action Pendle Hill may yet play a decisive part in equipping Friends to go through the wide open door with faith, courage and love?

EARLHAM COLLEGE

The year just closing has been a significant one in the history of Earlham College. The most outstanding events have been the inauguration on May 14 of William Cullen Dennis as sixth president of the College, and an Institute of Polity on May 15, 16, and 17. The inauguration brought to the campus Dr. Robert L. Kelly, fourth president of the College, and Rufus M. Jones as speakers at the formal inaugural exercises, and some forty representatives from other colleges, ranging geographically from Harvard to Beloit and from Michigan State College to Fisk. Many alumni and friends of Earlham returned for the occasion.

The Institute of Polity, which was made possible through the generosity of Mr. Chester DeWitt Pugsley of Peekskill, N. Y., was devoted to the consideration of the relations of the United States with the Latin American Republics and with the nations of the Orient. Round tables were in charge of the Honorable Francis White, Assistant Secretary of State, and Professor George Grafton Wilson of Harvard University; evening addresses were made by Dr. James Brown Scott, Secretary of the Carnegie Endowment for International Peace; Professor Jesse S. Reeves of the University of Michigan; Dr. Henry T. Hodgkin of Pendle Hill Graduate School, Professor Ellery C. Stowell of American University, and Chester DeWitt Pugsley. Announcement was made at the last session of the Institute that funds have been promised by Mr. Pugsley for a second Institute next year, to be held May 14-16, inclusive.

Earlham was well represented in the eastern states during the spring vacation by the combined Glee Clubs, under the direction of Professor G. A. Lehman. The Clubs, composed of thirty men and thirty women, gave concerts at Washington, York, Westtown, Philadelphia, and Scottdale in Pennsylvania; at Glens Falls, Poughkeepsie, and New York City in New York; at Atlantic City, N. J.; Hagerstown, Md.; and Washington, D. C.; and sang over the radio from New York, Atlantic City, Philadelphia, and Cincinnati. In Washington, D. C., the Clubs were privileged to meet and to sing for President Hoover.

Professor E. Merrill Root published during the year his second book of poems, "Bow of Burning Gold", which includes his poem "Icarus: 1929," awarded first prize in the recent national contest of narrative poetry sponsored by *Contemporary Verse*. As an indication of appreciation, the College on March 5 presented to Professor Root an award of $100 in gold, and announced his promotion from an assistant professorship to a professorship in the department of English.

Changes in the faculty for next year include the appointment of Clara Comstock, Professor of Physical Education for Women, to the office of Dean of Women. Miss Comstock will continue as head of the department of physical education, with an additional assistant in that department. Her appointment has met with enthusiastic approval from members of the college community and from alumni and friends of the College.

Dr. Harry N. Wright is retiring as Dean of the College, and will spend next year in study at Columbia University. Professor Arthur M. Charles, head of the Department of Modern Languages, will serve as Acting Dean next year.

Dr. Ernest A. Wildman, who has been on leave of absence at Mills College, California, during this year, will return to his post as Professor of Chemistry at Earlham next year. Dr. Thomas R. Kelly, Professor of Philosophy, will be on leave of absence next year, studying at Harvard University.

A number of improvements of varying importance have been made this year about the campus and buildings. These include a new hardwood floor, costing approximately $4,500, for basketball and for roller skating in Trueblood Indoor Field, the gift of the Richmond Woman's Auxiliary and of the Indianapolis Earlham Club, assisted by a number of other alumni and friends; the rearrangement of the golf course to include the west campus area; the purchase of two rid-

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ing horses, so that three are now available; the construction of an enclosed riding ring on Comstock Field, and a bridle path around the outer margin of the campus; the purchase of a new truck for the use of the geology students in their summer trip to the Yellowstone region; and the improvement of the art studio in one wing of the attic in Carpenter Hall. The burning of the old grandstand on Reid Field recently has opened the way for improved bleachers to be constructed there, and it is expected that this work will be carried on during the coming summer.

PACIFIC COLLEGE

There are four outstanding things in the work of Pacific College during the year 1929-30. Perhaps first of interest is the observance of Hoover Day by the College, the celebration this year to occur in connection with Commencement, Monday, June 9. The opening event of the day's program will be the unveiling and dedication of a bronze tablet in memory of Pacific's most distinguished student. A number of notable speakers will be on the program for this gathering. Following this all the guests of the college will be taken to various spots of interest in and around Newberg associated with the life of Herbert Hoover as a boy here. These will include the original building in which he was a student, the home in which he lived, the pasture (now a city park) in which he cared for his uncle's cow, the place where he worshiped on Sunday, the "old swimmin' hole," and various other points along Chehalem Creek and the Willamette River where he used to swim and fish with his boy companions, and other spots of interest. In the evening will occur a big banquet in connection with which another notable program will be enjoyed.

A second outstanding thing in the history of the year is the discontinuance of the preparatory department. On the morning of Hoover Day the last class to graduate from the Academy will receive their diplomas.

The third thing is the eminently successful work of the year which is just closing. The largest Freshman class in the history of the College was enrolled last fall, and prospects are bright for a still larger enrollment next fall. In connection with May Day over 300 high school Seniors were entertained with an open house which included their entertainment as guests during the May Day exercises of the afternoon, at dinner in the evening, and at the Student Body play, "Three Wise Fools."

Another striking thing about the work of the College is that the entire present faculty is to continue its work here during the coming year. The College has had a continuity in the force which is remarkable. Of the thirteen who do actual teaching on the force the average term of service is over eleven years, not counting the years of absence for graduate work, which makes the average term on the faculty still higher.

President Levi T. Pennington, who has been President of the College since 1911, has been granted leave of absence for a religious visit to the eastern part of the United States and possibly to Europe during the coming year.

LINCOLN SCHOOL

Lincoln School has enrolled this year 296 girls, 131 in the Upper School.

Three members of last year's graduating class had been in the school ever since the First Grade. Four of the class entered Wellesley, one Mount Holyoke, others Skidmore, Jackson and Hollins, while still others went to Junior Colleges or vocational schools. Of those entering Wellesley, one was in the honor group who made highest grades on their entrance examinations. A second was promoted to an advanced class in English, and a third to an advanced class in French.

The art department is devoting much time to arts and crafts. A second large loom has been purchased. Girls inter-

ested in metal work have been using pewter as well as copper. Several of the older girls have shown sufficient talent for modeling and the more formal types of drawing to justify their going on to Art Schools.

Lincoln School has shared with Moses Brown School the ministry of Alexander Purdy. There is a home meeting on Sunday evenings. The study of the Bible is a part of the regular school curriculum. At Christmas time each of the twelve grades provides for some families under the care of the Providence Welfare Society, furnishing gifts of clothing, toys, and money, a Christmas tree, and Christmas dinner. The Junior High School has given half of the proceeds of their class plays to the work of Philip and Susie Frazier. The Upper School girls raise a Good Will Chest for the benefit of the International Student Friendship Fund and other causes in which they are interested.

Thirty-eight essays have been written in competition for the peace prizes offered by Helen and Mary Seabury and by the Brooks Bright Foundation.

The state contests, sponsored by a group of leading standard magazines, including the *Atlantic Monthly, Bookman, Current Literature, Forum, Harpers, Ladies Home Journal, Saturday Review of Literature, Scribners, World Work, World News,* brought together the best short stories, written by students in high schools throughout the country. The Rhode Island State prizes were awarded for the best short story, to Eleanor Tillinghast; for the best essay, to Virginia Mealy; for the best autobiography, to Martha Adams; for the best book review, to Margaret Earle Brownell; for the best one-act play, to Mary Louise Bartlett, all of Lincoln School.

PICKERING COLLEGE

Pickering College, Newmarket, Ontario, was re-opened in September, 1927, after having been closed for a period of ten years. Although it was previously a co-educational school, in line with the general traditions of the Society of Friends, it was decided, in view of certain local conditions, to re-open the school as an institution entirely for boys. It was the hope of the Board that in so doing they would be able to render a particular contribution to educational theory and practice throughout the Province, and from the beginning the experimental note has been kept well to the fore. It has been necessary to increase the accommodation during each of the past two summers, and at the present time the enrollment is at absolute capacity and the available accommodation is far from sufficient to meet the demands.

The academic work of the school is based on the matriculation examinations for university entrance in the Province of Ontario, but the graduates go from our institution not only to Canadian universities outside the Province, but to American colleges and universities. In organizing our program of ex-curricular activities it has been our constant aim to create a homelike environment that would be conducive to the development of wholesome attitudes to the great questions of life. In comparison with other schools of the province we have acquitted ourselves creditably on the annual examinations, and to the creation of the informal, friendly atmosphere can be attributed the general success of the school since the re-opening.

Prospects for the future seem bright and as we can see our way to extend our buildings and equipment, so will the influence of the school increase and its contribution be felt in ever-increasing measure throughout the Canadian educational field. It is the hope of those who have been responsible for the re-opening of the school that Pickering College may be able to carry the educational ideals of the Society of Friends into the work of the private and public schools of the Province, and in so doing they feel that they are making a contribution which will help to maintain education as a spiritual work in a world where the main tendencies are increasingly materialistic.

PICKERING COLLEGE

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They said, "We are fighting a war to end war."
Did *The War* end war?
We hold conferences for the limitation of armaments.
Do they stop the building of great navies?
We wrote a prohibition amendment into our Constitution.
Did it stop drunkenness?
Universal suffrage is allowed.
Does it change the political complexion of our country?
We build beautiful homes.
Do the beautiful houses produce beautiful characters?
We look to this or that reform. We collect libraries.
We establish foundations. We open museums. We pass laws.
We look here, we look there for help, but we look in vain for the Kingdom of Heaven. We exclaim, "Where is the Kingdom of Heaven?"

When people say, "Look yonder at that great conference. That will be the turning point in world's history. See the great concourse of people—they are bringing in the Kingdom!"—don't go running after them, for it is no use. "This is a holy war!" they shout, but don't be fooled. You cannot see the Kingdom of Heaven. You can only experience it. It "cometh not by observation." "For, behold, the Kingdom of Heaven is within you."

The People at Guilford College know that there is no spectacular way of building the Kingdom of God. We know that we cannot, by force, push any sinner through the gate of Heaven, but we have the feeling that when a boy or a girl comes to live with and work with a Godly man or woman, when a youth loses his heart in fellowship with a truly good man, when they become absorbed in a *happy task,* then we who are at Guilford feel that the Kingdom of Heaven is nigh unto us. To all who believe in this kind of a program of education we extend our most cordial invitation to come and join us. We extend this invitation, not to students alone, but to the men and women who wish to help spread the Kingdom; to men and women who, by simple living and strenuous search, have found the *happy task;* to young people who are seeking the *happy task.*

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GUILFORD COLLEGE

Guilford College has completed its ninety-third year of continuous operation. For the past six years it has confined its work entirely to the four years of undergraduate work leading to the Bachelor's degree, and has been offering work leading to the Bachelor's degree for forty-two years. Previous to that time it was a boarding school which offered a very high type of training which include several subjects recognized as belonging to the college curriculum. Previous to the past four years the enrollment had never reached 290 students. The enrollment for the past year has been 308, including eleven students who attend summer school only. The largest attendance was in 1928, when the total attendance was 322, including thirteen students who attended summer school only.

There has been comparatively little change in the Faculty during the past three years. Professor Algie I. Newlin of the Department of History has been on a leave of absence, studying at Geneva, where he will continue next year. Dr. and Mrs. Elwood C. Perisho have been on a three and a half months' tour of Mediterranean countries, from which they returned via England. Professor D. Elton Trueblood has continued his writing for religious magazines and has, on several occasions, been to Washington to preach in the Friends Church there. One member of the Faculty has been teaching a class in mathematics at Bennett College, a Negro institution in Greensboro; another member has been teaching mathematics at Salem College, a Moravian college for women in Winston Salem, N. C. Duane McCracken, Professor of Economics and Business, has made extensive studies of labor problems at Marion, N. C., and at Elizabethton, Tennessee. He has been absent during the fourth quarter for the purpose of completing his dissertation on labor problems. He is to receive his Doctor's degree at the University of Minnesota in June.

One of the most outstanding developments in the College life during the year has been that of the A Capella Choir. Under the leadership of Max Noah, Director of Music, this Choir has attained unusual quality in tone production, harmony and diction. The Choir has given seventeen public performances during the year and has called forth most congratulatory comments from all its audiences. The Choir confines its program to religious numbers and is making a real contribution to the religious life of the community and has, as one of its high purposes, the stimulation of a greater interest in good church music.

Definite goals of achievement are being outlined which the College hopes to reach in 1937, its Centennial year. It is proposed to add $710,000 to the endowment and to make a substantial addition to our Library, our class rooms and the laboratory facilities and to build a gymnasium and recreation center. The first steps in the organization of the Centennial Club, which undertakes to finance the program and to meet the College deficit during the coming seven years, have already been taken and more than a hundred members have been secured.

Among the prominent visitors to the College during the year we may mention Henry T. Hodgkin and his wife; Chas. M. Sheldon, author of "In His Steps" and other religious books; Wm. E. Sweet, ex-Governor of Colorado; Dr. Robert L. Kelly, Executive Secretary of the American Association of Colleges; William C. Taber, prominent publisher of New York; Dr. Elbert Russell, of Duke University; Dr. H. H. Halley, Bible reader; Isaac T. Johnson and his wife, of Urbana, Ohio; Mrs. Bessie M. Johnson, evangelist, of Chicago; Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War, Washington, D. C.; Professor Bumgardt, noted scientist and explorer; Mr. and Mrs. J. Franklin Brown, of Macmillan Co., New York City. The Negro quartette from Hampton Institute, and the

"Little Symphony" of the Music Art Club, were outstanding musical attractions for the year.

NEBRASKA CENTRAL COLLEGE

Nebraska Central College has from the beginning had certain ideals and objectives which have vitalized the institution. In this new and pioneer section of our country the need for education has been urgent, indeed. Nebraska Yearly Meeting has grown up in the midst of this pioneer West and Nebraska Central College has held as one of its objectives the provision of leadership for the Yearly Meeting, both as ministers and as members of local meetings. Equally important has been the necessity of providing educational opportunities for our own young people in an environment which will develop interest in and loyalty to the Society of Friends.

In later years the work of the Society at large has received increasing consideration. Realizing that any local community of Friends is too small to serve as the limits of the interest of trained young people the College has presented the work of the whole church as a challenge to them. Nebraska Central College has been able to give to the Five Years Meeting and to other groups of Friends persons who were trained for and devoted to the progress of Friends everywhere.

An unusually fine spirit has characterized the work and various activities of the College throughout the present school year. The student body is composed of an excellent group of young men and young women with high ideals who are striving earnestly to prepare themselves for various forms of active service.

In spite of unfavorable crop conditions in this section of Nebraska last summer, the enrollment is somewhat larger than it was one year ago. The Freshmen class numbers forty-seven and is composed of an exceptional group of students of ability and character who are making real progress in their work. The support of Central City and of Merrick County is unquestionably shown by the fact that fifty students of the total number enrolled are from the local community itself. Various sections of the Yearly Meeting, including the States of Nebraska and South Dakota, are represented in the student body. This year, for the first time in its history, the entire enrollment of Nebraska Central College is composed of college students.

Nebraska Central College has been able to make an effective contribution to the interests of National Prohibition and World Peace during this year. Thirty-seven students entered the Essay and Oratorical contests sponsored by the Anti-Saloon League of Nebraska with the result that Leland Johansen and Lawrence Selin were selected to attend the National Convention of the League held at Detroit in January. The Peace Oratorical Contest was again conducted this year with a splendid interest and with seven contestants. It is encouraging to note that others than Friends are taking an active interest in these questions. Kenneth E. Hawkes, a young Friend from North Loup, Nebraska, won the local Peace Oratorical contest and placed second in the State contest in competition with the representatives from six other Colleges of Nebraska.

Outstanding speakers at the College during the year have included the Lieutenant Governor of Nebraska, George A. Williams; a member of the State Supreme Court, Judge George A. Eberly, and Dr. and Mrs. Henry T. Hodgkin. The Governor of the State, Arthur J. Weaver, gave the address at the large Community College banquet in December.

FRIENDS UNIVERSITY

Two years ago the Board of Directors established the policy of leaves of absence for two members of the Faculty each year with stipend. Dean O. B. Baldwin and Professor H. E. Crow were first on leave. This year Ella E. Bernstorf, Dean of Women, is at Columbia

GEORGE SCHOOL

College Preparatory Coeducational Established 1893

Directed by the Philadelphia Yearly Meeting of the Society of Friends

61 Graduates Entered 24 Colleges in 1929. Broad, Cultural Courses and School Life. Manual Training. Home Economics. Shop Work.

Boys and Girls in the Same School under Conditions that meet the Approval of the Most Careful, Discriminating Parent.

Endowment. 227 Acre Campus. 25 Miles from Philadelphia. 10 Miles from Trenton.

For Catalog and Illustrated Booklet, Address

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FRIENDSVILLE ACADEMY

FRIENDSVILLE, TENN.

Serving the whole Blue Ridge—Cumberland Area
Seventy-Fourth School Year Opens this Fall

Standard Curriculum — Cottage Dormitories, plain but comfortable with resident teacher or matron; very moderate costs—wholesome associations.

Friendly groups in all sections can serve by providing partial scholarships to match self-help opportunities particularly for the boys and the girls from Edward Ransome's Schools.

For further information, address The Principal, Friendsville, Tenn.

University and Professor W. A. Young is in the University of Geneva. Those to go next year are Professors Schultz and Weber.

Dean Baldwin will receive the Ph.D. degree at Kansas University in June. A new Psychology Laboratory is to be opened in the fall under his direction. Also, in connection with this will be opened a Child Research Laboratory, with Edwina Cowan, Ph.D. (Chicago) in charge. Practically all of the children in their respective groups will be sent for examination from the League for Social Work, the Detention Homes, the Salvation Army and Children's homes of the city. The services of the Laboratory are to be available to private individuals also. There will be offered not only aid for the children but instructions to parents.

Professor Randolph O. Huus, now of Western Reserve University, will join our Faculty next year to offer courses in Government and to devote a definite part of his time as councellor to the city administration. Wichita has the Commission-Manager form of government and the City Manager, Bert C. Wells, is an alumnus of Friends, and a member of the Board of Directors. The cooperation of the City Manager with a professional research worker should result in some excellent studies and in practical progress in administration. Meanwhile the students will have excellent opportunities. This chair is being financed by some citizens of Wichita. What an opportunity awaits some Friend to finance a similar activity among Friends Meetings of the Yearly Meeting!

A group of alumni—now including some members of the Faculty and of the Board—are asking President Mendenhall to chaperon them in Europe during the summer. The party of about twenty sails from Montreal on June 21st.

Following his appointment as Assistant Curator of the Museum, Dr. Henry C. Fellow has interested himself in securing Indian curios. With new wall cases for arrowheads and a number of large cases for larger specimens an excellent collection is being well shown. Dr. Fellow and two students investigated the site of an Indian village which they were able to identify as one of the Qui-viri tribe—possibly an ancestral tribe of the Wichitas. The present Senior class gift to the college is materially improving the museum.

Plans are being completed to open a men's dormitory in the fall. A building across Hiram Avenue from the campus is to be so adapted as to house forty men.

Four hundred high school Seniors from outside the city were guests of the College at the May Day exercises this year.

HARTFORD SEMINARY

Hartford Theological Seminary has always been especially generous to members of the Society of Friends. For the past thirty years Friends have availed themselves of her resources of learning, spiritual stimulus and financial aid. Quaker graduates of Hartford have gone out to render conspicuous service in the Society and in the world. To name them would be to name some of the best known Friends in this and other lands. At lease one hundred Friends have studied at Hartford. Five times Friends have been awarded the two-year traveling fellowship which is the highest honor offered. Facts like these serve to create a special bond of interest in and affection for the institution which, without the least suspicion of proselytizing, has so freely opened its doors to us.

During the same period, Hartford has grown and has adapted its life to the rapidly changing needs of the Twentieth Century. Under the new name of the Hartford Seminary Foundation, Hartford has become in name as well as in fact an interdenominational university of religion. The Foundation unites three separate, cooperating schools: the Theological Seminary for the training of ministers and teachers of religion; the School of Religious Education for the

training of leadership in this new and growing field; and the Kennedy School of Missions for training in the far flung enterprises of a universal Christianity. Its library is among the two or three greatest religious libraries in America and its growing staff of expert instructors is prepared to give guidance in the enormously expanding field of religious education.

Hartford has grown materially through the erection of a magnificent new plant consisting of seven beautiful buildings on a new campus. Last year 300 students representing more than a score of denominations, and almost as many nationalities were enrolled in the schools of the Foundation. This growth in numbers corresponds to the material expansion and gives promise of a useful future for the institution.

Since Quakers are still to be found mainly in small towns and cities and in the open country it may be of interest to point out that Hartford has pioneered in practical training for leadership in the rural church. Its Country Life Department is affiliated with four other Seminaries in a five-year program, financed by Mr. John D. Rockefeller, Jr., of study and training in the area of the rural church.

Hartford desires to work in fullest co-operation with the new Quaker School, "Pendle Hill," which begins its work this autumn under the leadership of Dr. Henry T. Hodgkin. Some young Friends may find that study at Pendle Hill can be profitably combined with a year or more at an institution like Hartford. Others will find that Hartford is prepared to offer opportunities for a special type of study which will meet their particular needs.

Where does Hartford stand theologically? I suppose its graduates, many of whom are well known to Friends, are the best answer to this question. No institution is ready to stand sponsor for all the beliefs of all its graduates, but there is inevitably a certain trend of attitude discernible among them. Freedom of inquiry and research on the one hand and loyalty to creative, evangelical Christianity on the other is the Hartford tradition. A. C. P.

CARL J. HAWK

VERMILION ACADEMY

Founded 1874

Announces the appointment of

CARL J. HAWK

as Principal

One time college instructor and an experienced school executive, Mr. Hawk comes to Vermilion Academy with a forward look and a concern for Christian Education.

WESTTOWN SCHOOL

Westtown has enjoyed this year the largest enrollment of boarding pupils in twenty years, there having been in attendance approximately 230 pupils. In addition to this the children of the neighborhood are gathered in as day pupils and there have been fifty-six of these, most of them younger children in the lower grades. Westtown's chief scholastic function is to prepare for college so that the more advanced classes are larger than those less advanced. This year the Senior class numbers sixty-nine, the largest in the School's history.

One of the outstanding features of the year has been the interest displayed in hobby work. This has assumed many forms, including woodwork, aeroplane construction, art work, stamp collecting, the production of plays, the building and stock of aquaria, the making of Christmas gifts, the making of a totem pole and handicraft in pewter, brass and silver. The metal work was under the direction of Hilde Vollers, a German friend of Caroline L. Nicholson, who resided at the School for a period of approximately twelve weeks. This work has uncovered surprising talent and it is believed that the School should foster more activities of this nature in the future.

Club work is another profitable way of using leisure time and is often directly coupled with the hobby idea. Dramatics may also be considered in the same field. Two main plays are given each year under the direction of the English Department, one at the time of the Alumni reunion in May by the underclassmen and the other the night before Commencement by the Seniors. Clubs representing other interests are French, Latin, Music, Treasure Seekers (Poetry), Rustic (Agriculture), Home Economics and Hiking.

Some of the visitors who have been especially enjoyed this year have been William Allen White, noted Kansas Editor; Secretary of Labor James J. Davis; William H. Culbertson, the Ambassador to Chili, and Will Irwin, author and journalist. Thomas K. Brown used to remark that the best way to inspire young people was "to bring them in direct contact with people who had actually accomplished something worth while." This is believed to be sound psychology.

Westtown, like many other institutions, has found it necessary to increase its endowment. A committee charged with this responsibility has been working faithfully nearly the whole school year. It was hoped that $700,000 could be procured. Approximately one-half of this sum has been secured to date, with additional pledges of $55,000 contingent upon the realization of higher sums.

Westtown has in the past been committed to a low tuition fee in order that Friends' children everywhere might find a Westtown education within the range of possibility. Church democracy has thus been fostered and a continuance of this policy is the wish of the managing committee. Every effort is being made, therefore, to take care of the rising costs of education by increased endowment. Although a few physical items are on the list, the income of most of the new money will be used either for scholarships or salaries. Great emphasis is being placed on the quality of instruction, as it is only through the labors of competent teachers that any school can expect to give its best service.

VERMILION ACADEMY

Vermilion Academy, Vermilion Grove, Illinois, closes the year 1929-30 with an encouraging measure of achievement and an abundant faith in the future.

There have been a good many valuable additions to the instruction equipment and there has been some major repair work on the Academy building. There has been a gratifying increase in enrollment, the enrollment at the close of the year being better than 30 per cent more

OAKWOOD SCHOOL

Founded in 1796
POUGHKEEPSIE, N. Y.

A Co-Educational Preparatory Boarding School Conducted by New York Yearly Meeting of Friends

Open to any boy or girl of good moral character who is prepared to do the work of the School. The course covers the subjects of a college preparatory grade usually offered in a good Secondary School and one preliminary year equivalent to work of Eighth grade.

Descriptive catalog giving all information regarding Oakwood and showing pictures of the buildings, grounds, etc., will be sent on request.

WILLIAM J. REAGAN, Principal

than at the close of the year preceding.

While it has been necessary to release W. Bruce Hadley from the principalship at the close of this year at his own request, in order that he may do graduate study, the Board of Trustees is fortunate in securing Mr. and Mrs. Carl J. Hawk to head the faculty for next year. Both are excellently trained and have been eminently successful as teachers and administrators in secondary schools. Mr. Hawk taught for a time in Nebraska Central College and for the three years immediately past has been Superintendent of Schools at Beacon, Iowa. For several years Mrs. Hawk has been Principal of the new High School at New Providence, Iowa, in which Quaker community her excellent capabilities have long been recognized and appreciated. These Friends leave excellent public school positions voluntarily to devote themselves to the success of Vermilion Academy, in whose mission and future they have great faith.

WHAT EDUCATION DOES

(Continued from page 461)

when we would take the students into a consideration of the effect of this college life and students on their character. Methods for making such exercises effective I am sure could be developed.

In the matter of college discipline we might do away with the prescribed rules forced upon the students from the outside and ask each student to consider carefully his own experiences and fellowships and then to write out what he would have others do to him in the various situations that arise in the dormitories and the college life. This written statement might then be used as the standard by which that student is to live in the college community. The deans or committees on college discipline might use these written standards for further character training of individual students. They might be called upon to test their individual standards by those revealed in the best biographies. To make the effort a serious one, students might be informed that their individual standards are to be considered by a committee of faculty and students, to determine whether or not they are worthy of fellowship in the college group.

In our specific religious training we should establish periods of worship and conduct them in a way to cause students to search their own hearts. Instead of sending students out with prepared speeches on peace or some other external problem or theoretical subject, we might ask each student to tell his own most remarkable spiritual or moral experience and then ask him to test some social or national or international situation in the light of that experience. We might then send students out to share with others the result of these exercises.

Would not such methods as these put vitality into the educational training? Has not the hour arrived when we should by some method or some vital exercise carry a new conviction into the lives of our students that will give them a hope and a new burning enthusiasm that will drive them out into vicarious service for a world in desperate need?

Guilford College, North Carolina.

FIFTIETH ANNIVERSARY CELEBRATION

Berlinville Friends Meeting, Erie County, Ohio, of which Paul B. and Mary R. Lindley are the pastors, will observe its Fiftieth Anniversary commencing Saturday evening, June 14, with three services on Sunday. All former pastors, ministers and Christian workers who have labored within the limits of this meeting and other Friends are cordially invited to attend these services. Entertainment will be free.

On behalf of the Committee,
FRANCIS R. SIPP, *Chairman.*
38 State Street, Norwalk, Ohio.

QUAKERDOM NOTES

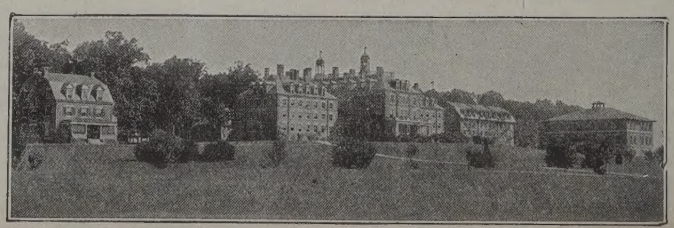
Word has come to us of the death at Pasadena, California, of Rosa E. Lewis, for so many years a greatly beloved member of the Faculty of Penn College.

* * * *

Following the resignation of Lewis C. Moon as Executive Secretary of Baltimore Yearly Meeting, D. Elton Trueblood has accepted appointment to that service. Along with his work for the Yearly Meeting Elton plans to pursue graduate study at Johns Hopkins University in the Department of Philosophy. For the past few years he has been a member of the Faculty of Guilford College.

* * * *

It will be of much interest to readers of THE AMERICAN FRIEND to know that arrangements have been made whereby David M. Edwards, former President of Earlham College, who, with his wife and little daughter have been spending the year in Europe, will return to America in the late summer and take up a position which will have for its object the promotion of international understanding in this country. A fuller announcement will be made later by the organization with which he is to be connected. The Edwards family will reside in Indiana. The past year's observations and study abroad have given David Edwards



George School Campus

excellent preparation for the work upon which he is to engage, as readers of THE AMERICAN FRIEND are well able to testify.

* * * *

Henry C. Fellow of Wichita, Kansas, Assistant Curator of the Museum of Friends University, has the very laudable ambition of procuring for his institution the best collection of Indian relics of any Quaker college in America. For the past few weeks he has been conducting a special scouting expedition in the southwest in search of relics and has shipped back over 600 specimens and hopes to send as many more before the end of the approaching summer. During the summer months he and Melissa Fellow will be at home, as usual, at their mountain cottage at Bella Vista, Arkansas.

* * * *

Millicent Carey, Ph.D., acting dean of Byrn Mawr College, told alumni of Westtown School on Alumni Day, Saturday, May 24, that she believed Quakers have an important contribution to make toward solving the perplexing problems of modern education. Francis R. Taylor, Chairman of the Alumni Committee, as well as of the Managing Committee of the Westtown 1929 Fund, announced that gifts totalling $350,501.53 have been received. This sum is just past the halfway mark toward the $700,000 goal now being sought by the Quaker preparatory school for endowments in scholarships. Over 1,300 alumni and other Friends have contributed toward this amount.

NEWS OF OUR MEETINGS

The Ministerial Alliance of Denver, Colorado, extended a call to A. Earl Kernahan, D.D., director of the Kernahan Visitation-Evangelism Campaign, to come to Denver and conduct a city-wide campaign. May 19, he presented the plans for the campaign, the survey to be made September 28-October 6, and the visitation, October 26 to November 7. The Friends Church of Denver is in the list of cooperating churches.

* * * *

The observance of the Pentecostal season by First Friends Church of Long Beach, California, is adding increased attendance and interest. A study and review of "The Christ of Every Road," by E. Stanley Jones, is being most helpfully presented at prayer meetings by the pastor, Ernest W. Bysshe.

* * * *

Funeral services for Tilman Hobson, who passed away at his home in Pasadena, California, were held at the Friends Church, May 23. He had been in declining health for several months.

* * * *

During the month of March a revival meeting was held at Timpas, Colorado, where Harvey West has been serving efficiently as pastor. Victor R. Marvin, Superintendent of Denver Quarterly Meeting, was the evangelist and his messages were drawn from Genesis 26:18 (the opening of the wells). Thirty-two persons came forward for conversion, renewal, or sanctification. The meeting is being reorganized and some new members are being added to the church. The future looks bright for Timpas Meeting.

Glimpses of Oak Grove Campus Where Health and Happiness Abound

* * * *

Twenty Friends from the First Friends Church of Richmond came to Winchester, Indiana, Friends Church on the evening of May 18 and presented the pageant, "The Questioner." The man called "The Questioner" doubted the resurrection of Christ. Doubt and Pleasure were personified and played an important part in his life. Gold was present to help them, Wisdom tried to make him believe, Nature, History, Joy, Sorrow, Religion and Experience came to help. Finally Death came and took away his little son. He finally accepted and begged to be allowed to enter the Gate of Heaven. The pageant was splendidly given under the direction of Flora T. Sayers and throughout carried a true religion meaning.

WHITTIER ACTIVITIES

The visit of David and Florence Yarnall in Whittier was much appreciated by their relatives and friends. Mrs. Yarnall is a niece of Ella Smith, whose home for many years has been in Whittier.

Effie Gregory is at present the presiding officer of the Women's Missionary Union of California Yearly Meeting. Grace M. White formerly held that position.

The Mother-Daughter Banquet was

held on the evening of May 9 and was sponsored by the Girl Reserves. Two hundred twenty-two mothers and daughters partook of the feast. The speaker of the occasion was Esther Dayman, National Girl Reserve Secretary and Dean of Girls at Long Beach Polytechnic High School. A program of music followed.

Mothers' Day was one of intense interest and accompanying blessing. The public recognition by the pastor, on behalf of the church, of twenty-four Cradle Roll babies presented by their young fathers and mothers, was touchingly beautiful. The message of the hour was based on the theme, "Where Real Motherhood Is Found." The Quaker Men's Chorus made the choir.

A musical program was given at 3:30 p. m. Florabel Rosenberger gave a talk on Hebrew Music and Psalms, or perhaps we should say on Music of the Bible, which was greatly appreciated.

The evening service was in charge of the Girl Reserves and opened with a call to worship and prayer. Girl Reserves filled the large choir loft. Girl Reserves gave the "Talks," sang solos, and gave instrumental music. Their organization has about sixty in number.

The K. F. T. (Kindness, Friendship and Truth) Bible Class, composed of the older college girls, with Mrs. Roy Van Deman as teacher, enjoyed a May Day outing on the college campus. They entertained the Sunshine Club, which is made up of twenty-two Japanese girls ranging from ten to fourteen years of age. Gertrude Cox has charge of this group and gives much of her time and energy on their behalf.

The Lou Henry Hoover Class of freshman girls is taught by Florence Watson. They gave the K. F. T. class a waffle tea from 5:00 to 6:00 p. m. on May 11.

Whittier Quarterly Meeting was held at Whittier, May 16 and 17. The Saturday morning sermon was given by Dr. Roy Van Deman, who forcibly pictured Pilate's interviews with the Christ, and his strong, emphatic answers. The speaker acclaimed Jesus the One Source of Life Eternal.

Goodwill Sunday, May 18, was another day of supreme interest. Our pastor gave a strong unbiased message which emphasized peace for the world at the morning service.

The College Girls' Glee Club will furnish special music Sunday evening, May 25.

George Outland and his mother have gone to Kansas, leaving on the 16th inst. He will return later.

George H. Stubbs is also on a trip to the middle west. He will visit in Illinois, Indiana and Ohio. He expects to bring his daughter and her husband, Mr. and Mrs. Canfield, who are in Chicago, back to Whittier on his return, the latter part of June.

On April 30 the Get Busy Class of the Bible School, of which L. M. Greene is teacher, led the mid-week prayer meeting. The following week the Fifty-Fifty Class, Ellis F. Emry, teacher, had charge of the service. May 14th was Monthly Meeting night, and Stella Frances Jenkins, of Kansas City, recently arrived from Japan, spoke of her experiences and observations while in that country, while on May 21 the Women's Bible Class, Eliza A. Cox, teacher, conducted the service.

VERMONT MAPLE SYRUP

From Mountain View Farm, Starksboro, Vermont. $2.00 per gallon in lots of ten gallons or more. $2.25 in smaller lots. Robert H. Young.

FOR THOUGHTS THAT STICK

And educate for Law and Peace, send addressed stamped envelope to C. W. Johnson, 128 Orleans St., Springfield, Massachusetts.

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

SCATTERED SEEDS

An illustrated Monthly Magazine for children. Published under care of the Race Street branch of Friends. Send 75 cents for one year's subscription to Scattered Seeds, Dept. A, 1515 Cherry St., Philadelphia, Pennsylvania.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

Oregon: Newberg, Oregon; June 10; Edward Mott, 1169 Kirby Street, Portland, Oregon.

California: Whittier, California; June 18; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 33 Norwood Street, Woodfords P. O., Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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